

THE WOMEN'S MISSIONARY MAGAZINE

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No. 4

Tidings from our Friends in India.



Memorial Hospital, Sialkot, India.

DEAR READERS OF THE MAGAZINE: On the first of one of the busiest months in the year for a doctor I was surprised by a note saying "You are responsible this month for the news from India." My head turned quite giddy. What, with an indoor department overflowing its capacity to such a degree that in some cases two children had to occupy one bed, and a dispensary treating

daily from eighty to one hundred and ten and all the other innumerable duties and unexpected calls, how was I to perform this task? A few postals, however, were dispatched, each of which brought a reply.

Mrs. W. B. Anderson greets you from her mountain home of Murree. Miss Wilson allows us to drink in some of the pleasures of their Bible school of Gurdaspur, while Miss Moore plays on the heart strings of sympathy for "plague cursed" Gujranwala and gives a glimpse, in her account of the Hindu girl who came to this hospital for treatment, of how little it takes to effect work in India. Let me here state that all the evil results could not have fallen on the school, as the patients increased until I had thirteen Hindus from Gujranwala, all of whom remained contented till dismissed. Some are still here.

A little variety has been introduced this month, which we believe will be pleasing to all. Miss Franklin, an Eurasian sister, who for the last two years has been head teacher in the Girls' Boarding school but who now leaves to begin study of medicine in the Lahore college, sends you her farewell greetings, while Miss Bashir Shahaz, daughter of the native pastor of Sialkot, and teacher in charge of the heathen girls' city school, makes her debut as a magazine correspondent. As for myself, time has been too full for me to write you this month, but I hope to by next.

Earnestly praying that this budget may stimulate interest and thought in the hearts of many, I remain,

Your sister in Christ,

MARIA WHITE.

Sialkot, India, Aug. 16.

In the Hills at Murree.

DEAR FRIENDS:—We are in the hills now in the midst of the rains. We are so thankful we have such a pleasant place at which to live away from the heat and trying climate of the plains. The children keep so well and happy up here, and for

their sakes we are content to stay even though it does mean months from our own work. But if we are just filled with the desire to be used of God for the salvation of his people here He can use us wherever we are.

We have quite a pleasant little congregation here composed of native Christians who came from all over the Punjab. The majority of them are cooks and servants, a few being office clerks. We have service on Sabbath afternoons in the Presbyterian church, and a prayer-meeting on Wednesday afternoons in the native pastor's rooms. This is sometimes a Bible reading, and references are given to each one to read from the Bible.

It is pitiful to see how ignorant some of these poor people are. The men who can read will hunt all over the Bible for some of the best known books and seem to have no idea of where any particular book is to be found. One ought to spend hours with them, but the one hour on Sabbath and one hour through the week is all some of them are able to get, especially those who are house servants; so it means just to do the best one can under the circumstances.

Just above our house here, on the hill is a beautiful big house in which a native prince lives in great style, having a number of retainers with him. One evening just about dusk a friend and I were returning from a walk and we met ten women from this house; four were dressed in silks and jewels, and the others seemed to be servants. They looked at us and finally stopped in the road and then spoke to them. They then came up to us and asked where we lived and all manner of questions, and when we said we lived just below them they asked me to come and visit them. So I promised to go. I will have to write and get permission from the prince himself first, but we may be able to scatter a little seed in this way. Those women quite probably have never heard of Christ, for they are kept in ignorance all the time.

Miss Josephine Martin is stopping

us just now on her way to Kashmir for a much needed rest. She and some friends are going to walk, in stopping at the bungalows along the way. They are taking a bullock cart with them to carry their provisions, bedding, clothing, etc. She is gathering up some supplies today for the journey. They will take their cook with them and when they get hungry will stop and camp along the road gypsy fashion. We are getting very nice fruit and vegetables here just now and I am sure you would be surprised at the fine variety.

Your friend,

BLANCHE H. ANDERSON.

Murree, Aug. 25.

Bible School at Gurdaspur.

DEAR FRIENDS :—July was one of our busiest months. It was very hot too, until the 7th when the rains commenced. On the first, meetings began preparatory to communion and continued, of some sort, throughout the month; and although very interesting and profitable the body grew weary. The self-support committee made a good impression, which we hope will lead many of our workers and two licentiates to work up self-support among their people. The licentiate, Mr. B. H. Sharif, having come as "stated supply" for Gurdaspur congregation, was present and rendered very valuable service to the congregation and for our native helpers during these meetings.

Our summer Bible school began on July 10th and continued three weeks. As our superintendent, Rev. W. T. Anderson, wished to conduct his school at the same time, he secured Rev. T. E. Holliday to teach the men here, and Rev. Cummings to give the school daily lectures. The men acquitted themselves well in their examinations, and the practical addresses given by Rev. Cummings were very helpful and much appreciated. His lecture on parental training was much needed and went home to the hearts of all. The women thanked God for it in their prayers, and said they would never forget it.

Our workers enjoyed having Rev. Holliday back with them after eight years absence. It was very stimulating to us to have these Christian brethren's help and counsel for a time.

Our strength was about exhausted at the close of the month, but we and our co-workers have been refreshed in spirit and we trust the results will show in our work during the year before us. We are preparing to take a rest and change on the 19th in our Dharmasala sanitarium, and the few weeks spent there we hope will cut short this hot season and with God's blessing prepare us for further service for Christ.

Yours sincerely,

C. E. WILSON.

Gurdaspur, Aug. 18.

The Orphanage at Gujranwala.

DEAR FRIENDS :—You have heard much of the destruction wrought by plague during the past two or three cold seasons. With the coming of hot weather it gradually receded until now there is scarcely a case heard of, but the season for cholera has come and Hindu pilgrims have carried it from their sacred places to every part of the country. One boy in the orphanage here died from it; three others had it, but recovered. God has graciously prevented it from spreading among these little ones. Only one boy died of plague and one of cholera. Lung troubles carry off a boy occasionally. Considering their starved weak condition when they came here it is remarkable how strong and well they keep.

It was a time for rejoicing among angels when at our recent communion service twenty of these boys who before the famine had probably never even heard the name of Christ stood up to profess their faith in Him as their personal Saviour.

The orphans have the advantage of having none to hinder them from coming out on Christ's side, but it is often pitiful to see those who are in their own homes amid relatives hostile to Christianity. It is very hard for them to make

known their faith in the face of persecution. It is especially hard for a girl because the very people who should be most zealous in protecting her name are the first ones to defame it when she acknowledges she is a Christian.

Recently one of our Hindu school girls went to the Mission Hospital in Sialkot for treatment. The people in her street soon spread the rumor that she had gone away to become a Christian, and so frightened a number of parents into tak-

ing their girls out of school. This girl's parents also are hastening arrangements for her marriage. They may well be alarmed for she is in heart a believer. If she comes out and makes a public profession our hearts will be glad, though it may mean disaster to our school. Results lie with the Father. We can only pray that through the schools many may be led to know Him.

H. MOORE.

Gujranwala, Aug. 11.



Girls' Boarding School Sialkot.

Sialkot Girls' Boarding School.

The school term is almost over and the girls are wild with excitement. It is so nice to think that we will all be at home in a few days. I am not returning after vacation as work henceforth will be in a different line.

I sigh at the thought of parting from these dear girls. They are counterparts of those described in the "Hundred Girls in India" and have wound themselves around my heart. Their singleness of purpose and strength of Christian char-

acter has always drawn forth my admiration and not a few times made me ashamed of myself.

As I look around this large establishment and the happy faces of 144 girls, I realize that the word of God will not return to Him void. The earnest work of consecrated women is bringing forth fruit a hundred fold. It is turning out Christian wives and teachers who will benefit the generations to come.

My term of work here has been a happy one. A stranger to these parts I have met with unlimited kindness, and

leave to enter the Medical College to study for a new profession, I pray that this school may indeed be a light to lighten the Heathen of the Land.

MARY E. FRANKLIN.

Sialkot, Aug. 8.

Work in City School of Sialkot.

DEAR FRIENDS:—I have been asked to write a few lines for the Women's Magazine concerning the work carried on here in the city school of Sialkot. This school where I am teaching is open both to Hindu and Mohammedan girls, our chief object being to bring the children to a true knowledge of the love of God and also to make the way of salvation quite clear to them. In order to accomplish this, we lay great stress on Bible teaching and two hours are given daily to the study of it.

A few days ago two girls of the 5th standard came and told me that they believed in what we were teaching them about Christ, and also that they had accepted Him as the Saviour. They seemed very anxious to confess Him before the others, but I told them not to speak much of their change of belief, just to let their light so shine before their friends and relatives that they may see their good works for themselves and may realize that the teaching of the Bible has

wrought this change in them. Both the girls are Mohammedans and since they are still under age they will have to wait for some years yet. One of them is already married and the other one is to be married soon. I have told them to wait and pray to God until He send them a deliverer as He did to the Israelites. From time to time I send them tracts and other helpful books and one of them reads the Bible in her house whenever she can find an opportunity to do so.

The other girls just read the Bible every day but do not give much thought to its teaching and some of them are quite indifferent to it. Yet we should not be discouraged at that; a day is sure to come when this seed will grow and bear fruit. Our duty is to go on faithfully and prayerfully from day to day; the work is His and He will take care of it Himself.

Please remember us in your prayers and ask God to bless us and to make us a blessing to others. If all the Christian sons and daughters of India were only filled with His spirit, India would be won in no time. But as it happens, we, the Christians of India, lack life. We need to be quickened so that we may be the means of quickening others.

Yours in His service,

R. B. SHAHBAZ.

Sialkot, India.

Mahomedan Women.

BY MRS. GRACE GARDINER.

AMONG the poorer classes of the population of Mahomedan lands, the wives are the slaves of their husbands, while in the higher circles of society they are his playthings. The idea of woman being created by God to be man's helpmeet, the sharer of his joys and the partner of his sorrows, seems never to have entered the mind of Mahomet. Such a principle is hostile to the genius of Islam. The tone with which women are spoken of in Mahomet's works

is most repulsive. The Arabic word which has been introduced into Urdu as the proper word for women in general cannot be translated here, but it shows that the general feeling amongst Mahomedans is to regard woman simply in her maternal capacity. From the moment women enter their husband's house their personality and freedom cease. They never pronounce their husband's name, but call him lord or master. They are never inquired after. To ask after a

man's wife is considered insulting. You must ask if "the house" is getting on well, or "the people of the house." These women undergo a round of duties which if they were educated would drive them mad. Their only amusement consists in gossip and jewelry and in these they indulge freely, but the drudgery of their domestic employments leaves them little leisure for rest or amusement.

Divorce and slavery are distinctly sanctioned by Islam and prevail in purely Mahomedan lands to the utmost extent possible. In Persia temporary marriages for a month, a week, or even shorter periods, are sanctioned by the religious authorities and performed before them. This custom prevails in Mecca itself in spite of being forbidden by the Sunnis.

It is quite impossible to depict the full horrors of which the religion of Mahomed thus approves; to tell of the divisions in families, of the jealousy and hatred between half brothers—between two legal wives of the same husband; to tell of the slanders and scandals to which the unnatural system of polygamy gives rise. How many miserable homes and unhappy women are found behind the Mahomedan purdah (screen)! A poor woman, in dread lest her husband should bring home another wife, said: "I have no one but my father who is very old, and if my lord (her husband) forsakes me too, what shall I do?" She wrung her hands and the tears rolled down her face as she said: "My prayer to Allah is this, 'O merciful God Thou knowest the hearts of us poor women. Do Thou put it into the kind heart of the good Queen of England to make this rule, the rule her English subjects have to obey, *that every man have one wife only*. Oh, blessed rule! Let it be sent out to our Hindustan too, and thousands of our hearts—our women's hearts—will love her and call for blessings on her name.' That is my one prayer to God who never changes." Her prayer will be echoed by tens of thousands of Mahomedan wives.

There is no common family life. The

wife never eats with her husband; plurality of wives has, as its attendants envy, hatred, malice, jealousy. Three or four wives may be increased by special revelation after the fashion of the great Prophet himself. There will be the slave girls whose children play with the children of their master and mistress; and in the future the girls from among them hold the same position with regard to the sons of the family as they have held with their father; and not the least terrible proof of the hardening and demoralizing effect of all this upon women is the fact that the lawful wife or wives will be quite comfortable about such a state of things, and look complacently on what causes a visitor not only as a Christian, but as a woman, to recoil with horror. All the womanhood is stamped out in such cases and everything like decency and honor is cast away to satisfy evil passions. Unholiness in the home is one of the first fruits of Mahomedanism. Islam has rendered throughout a large portion of the world the very conception of a high and pure family life impossible.

The slavery we have spoken of has had an indescribably evil effect on the whole life of each Moslem nation whether considered from a moral or a political aspect. The result has been to render it necessary to seclude women from attending the public services in the mosques, as they used to be permitted to do in Mahomet's own days. Arabian women, even before his time, excelled in poetry and must have had an opportunity of acquiring some learning. Now, however, even the religious instruction given to Moslem women is limited in extent and unless foreign influences prevail, as among certain classes in Turkey, they are rarely permitted to learn even to read. They are regarded as being by nature prone to vice and as in fact quite unfitted to become the counsellors or companions of their husbands. A faith that thus degrades the gentler sex and fails altogether to rouse the innate nobleness of womanhood, the dignity of wifhood and

motherhood, is its own condemnation among all true people whatever their leanings may be upon other points in its favor.

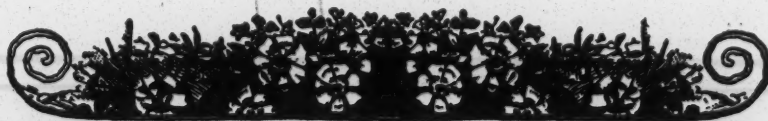
The description of the Moslem's Paradise, the joys which exercise a great influence over the minds of pious Moslems, are for the men only. These joys are admirably calculated to attract and stimulate them to the defense of their creed. But for the women—their religion brings them no comfort. Men indeed are promised in this Paradise other wives more beautiful, but the fate of those wives in this world does not clearly appear. Under the Mahomedan regime woman is treated as having no soul. She is secluded in the harem or *zenana* or *andarni*, behind the screen or veil which altogether forbids her to come outside or to be seen by any but the nearest male relatives. From the day of her birth to that of her death she is confined within these walls, so ignorant she often has no desire to learn. Should she be of a religious turn of mind she may perhaps learn to repeat the Koran much like a parrot. Whatever happens to her of misfortune or suffering is Fate, and her creed teaches her to accept it with hard, stoical endurance. The word Islam means self surrender, resignation, but it is yielded to a God who is the author of evil as of good; and fear and powerlessness to avert His wrath verge on despair.

How differently the Christian woman meets her sorrows through the power of her religion which teaches her of the loving Father who doth not afflict willingly nor grieve the children of men; of the great High Priest, the Man of Sorrows, who wept at the tomb of Lazarus and who feels for our infirmities and is the loving Comforter.

Still in presenting Christianity to the Mahomedan woman we find her singu-

larly impressionable in her higher nature. She believes in the terror of God's law and a coming judgment, and as such is open to spiritual impression, and the Gospel of redemption may come to her as that for which she has been seeking. But the first difficulty the missionary meets with is her hatred of the name of Christ. Mahomed rejected His divinity and so must she if she wishes to be a loyal Mahomedan and escape the wrath of God.

But to win these daughters of Islam to Christ, though a gigantic task, is a glorious one, and it would seem that the only way of assaulting Mahomedanism is not by argument but by woman's work amongst Mahomedan women. The harem, *zenana* and *andarni* alike are hotbeds of fanaticism and superstition, the nursery and stronghold of bigotry (the women being, if possible, more bigoted than the men), for ignorance is the parent of superstition. It is the hardest task the pioneers of Christianity have—the conquest of Mahomedanism, and the citadel is in the harem, *zenana* and *andarni*. The only pure love known by a Moslem is an attachment to his mother and he does not readily forget what he learns from her. By the misery of their lives, the hopelessness of their religion, and the infinite possibilities which lie concealed in the very bigotry and zeal with which they defend their creed, they stretch out hands to us that draw us toward them. If we, burning with love to Christ, have received Him fully with our own hearts, shall we not seek to bring their souls out of the cold, hard death-like Islam into the glorious liberty of the children of God to turn them from darkness to light, from the power of Satan unto God, that they may have an inheritance amongst us who are sanctified by the faith that is in Christ Jesus?



A New Missionary's Experience.

BY MISS ANNIE M. HAMILTON.

Miss Annie M. Hamilton, who writes the interesting letter to which her name is attached, is the missionary supported by the Sabbath-school of the Tenth United Presbyterian congregation of Philadelphia, Pa., Rev. John Teas, D. D., pastor. The work of this congregation is quiet and enduring. The Juniors of the congregation support a pupil in Miss Ella O. Kyle's school, Cairo, Egypt, and another pupil in the same school, is supported by miscellaneous contributions from members of the Tenth church. The congregation is a unit in this work and understands it is laboring for the spread of the everlasting Gospel.

C.

PERHAPS you will be interested to know something of the life of the new missionaries here in the hill station. Most of our time from seven in the morning until five in the evening is spent with the munshe in the study of the language, which while very interesting, is also very difficult. In the evenings we study or write, except on Wednesday, which is given up to reading, one member of the "family" reading aloud, the others, fancy work in hand, listening, and on Thursday evening weekly prayer-meeting is held.

However in spite of our much studying we find time for recreation and looking at the beauties of nature which are about us in such abundance. We are about six thousand feet above the sea level and in front of us are three ranges, the lowest of which is about a thousand feet higher than the one on which we live. Some of our missionaries live on it and we enjoy visiting them so much, for even if the high altitude does make our ears ring and heads ache, the view we get of the surrounding mountains, valleys and plains is so grand that it fully repays any discomfort we may experience. We are now having the rainy season and with it new beauties. The clouds with their ever changing forms and tints are magnificent. Sometimes they entirely surround us, even coming into our cottage. At other

times they all seem to collect in the little valley at our left and we see nothing but a mass of white. Again there will be two or three large clouds and a number of little fleecy ones with the bluish-green of the plain showing here and there, giving us almost a perfect picture of a rough sea, while often as the rays of the evening sun fall upon them, the sky making them all golden, we are reminded of pictures we have seen of "The Golden City."

In our walks too we are constantly exclaiming over some beauty, usually ferns or some rare flower. The ferns are abundant and grow not only on the ground but on the trees as well, some trunks and branches being almost covered with them, and they are beautiful indeed.

We have not had any very thrilling experiences yet with the many life-destroying creatures for which India is so noted, since only ten scorpions and two snakes have visited us, and they were soon killed; but in our house-keeping we have some experiences which if not thrilling are amusing, as it is all new to us, and house-keeping in India is so very different from what it is in America.

We shall soon have been in India a year, and others will come and be the "new missionaries." We hope there may be many of these and that their first year may be as full of happiness as ours has been. India is a good country, and we find God is just as near, our Saviour just as real, our friends just as true as in America.

May the day soon come when all the people of India shall confess God as the true God, and Jesus as their Saviour.

"Sunny Side."

Dharmasala, India.

Psalms in Mission Fields.

(Paper by Miss Kate A. Hill, Lyallpur, India, which was read at the Psalmsingers' Conference, Belfast, on Friday, 8th August, 1902.)

WHAT is the difference in the use of Psalms in the mission field and their use in any other field?

They are the best expression of the experience of the human soul in search of God to be found in all the range of literature. So when a Hindu becomes a child of God they express his feelings just as they do those of any other converted soul in other lands.

The Psalms have the advantage in oriental mission lands in that they are decidedly oriental, and one comes to understand and appreciate them more fully when he gets some acquaintance with oriental character.

They were written under circumstances very similar to those which exist in mission lands, in the midst of the heathen and God's enemies.

Their figures and ideas meet a response here which they can not have so fully in so called Christian lands.

How many Psalms speak of idols and idolaters, of the heathen, of the great conflict between light and darkness, of the need of righteousness and the final triumph of the true God and His people!

The inhabitants of mission lands need to see the greatness and glory of the true God in comparison with false gods (see Psalms 115, etc.), His willingness to pardon (Psalms 32, 40, 116, etc.), His loving-kindness and tender mercy (Psalms 103, etc.), His requirements of a holy life (Psalms 15, 34, 1, etc.), the value of repentance (Psalms 51 and 130), the excellence of the Bible as compared with the sacred books of other religions (Psalms 19, 119, etc.), the futility of opposing Christianity (Psalms 2, 68, 93, 96, etc.), the blessedness of true religion (Psalm 112), the universal spread of the Gospel (Psalms 67 and 72), and a multitude of other things which are more powerfully expressed in the Psalms than in any hu-

man songs—to say nothing of the fact that they are God's Word and hence infallible.

The Psalms are acceptable as a way into the heart of a Mohammedan, for he recognizes that they are a part of God's revelation, and for this we can always appeal to them. There is no way so good for getting hold of a Mohammedan as to read to him, or to get him to read, the Psalms.

One of our missionaries says that for this reason he has used the Psalms as texts more than any other portion of the Word. First by singing a Psalm he attracts the attention of his audience and then uses it as his text.

It is said that the present Amir of Afghanistan reads the Psalms daily.

What better text to use in locating the need of repentance than the 51st Psalm, or what more fitting close to emphasize the truths taught by such a sermon?

One missionary tells of a convert who had gone back to Mohammedanism being brought to repentance and final restoration by singing to her this 51st Psalm. Another begged to hear it again, lest she might not live to hear it when the missionary returned on her next yearly visit, and joined heartily when it was sung to her.

It touches their soul's need as no other song has ever done.

A Brahmo Samajh follower said "There is nothing in all devotional literature equal to the Psalms." They use them in their church services. The Aryas also use portions of them as their hymns. They use hymns in the same way. They mutilate them, taking out the name of Christ and inserting the name of Krishna and other gods.

The Psalms are transferable into all tongues and are capable of being expressed in all sorts of metres and are adapted to all classes of people. Our own United

Presbyterian Synod of the Punjab has issued a complete Psalm book in the Urdu. These are set to English tunes.

They are used in the Church services, especially where the congregation is made up of educated people. The boys and girls in the schools, especially the Christian boarding schools, commit them to memory and love to sing them.

One missionary writes of the love the girls in her Hindu and Mohammedan girls' school showed for these Urdu Psalms. Recently in a zenana in Lyallpur city we met a woman who had attended this school eleven years ago and she repeated a Psalm to us and told us how she loved to sing it at her spinning.

Perhaps the book of Psalms most loved and appreciated by the people is a small collection of Psalms issued in 1891. The Psalms are translated into the Punjabi, the dialect common in the Punjab, and are set to native music. While the Urdu Psalms are used and loved, it is this Bhajou book that takes hold of the hearts of the people. They are highly appreciated by our neighbors, the Church Missionary Society and American Presbyterian Missions. As many of the Christians cannot read, their hearts are more established in faith by what they sing than by what is preached to them.

In the days of plague the 91st Psalm is a great comfort to our native church as to ourselves. Many of the missionaries have found the 10th verse literally true, "There shall no evil befall thee, neither plague come nigh thy tent" (R. V.) One says, "The 91st Psalm is about as good an antidote for plague as one could

wish. I have used it and know."

Rev. J. F. Allman of the American Presbyterian Mission in the preface to his edition of the Psalms writes, "The Church needs the Psalms. Praying Christians during the mutiny in this country found little in the hymns in common use to suit their terrible circumstances. Who knows what trials the followers of Christ may yet have to pass through in this country? Only God knows and He did know from the beginning and has provided them with Divine songs to interpret their sorrow and bear in God's own words their cries to the throne."

How suitable are the Psalms for the missionaries marching in God's sacramental host surrounded by idolaters and followers of the false prophets—those battle hymns, the 46th and the 110th; those anti-idolatrous songs, the 115th and the 135th; those mournful laments, 59th and 137th; those missionary hymns, the 67th and 72nd; those songs of Zion, the 48th, 84th and 87th; those triumphant odes, that precious up-look and out-look, the 45th, and a multitude of other songs, which will readily suggest themselves to lovers of God's Word.

How sweet and appropriate these songs may appear in Europe and America! They seem to be intoned with a still richer, fuller meaning in a land whose condition is so similar to that of the region where they had their origin and under circumstances where every figure and sentiment appears to have a present and peculiar application.—*The Christian Banner*.

Christian Literature in the Vernacular..

By W. A. W.

IF India is to share in the enlightenment and progress of Christianized nations, the ideas, principles and ideals of the Christian religion must be widely diffused among its peoples. Among the

various agencies that are being utilized to convey vitalizing truth, none is more worthy of thought and effort than the production and dissemination of a literature which will represent the best attain

ment of Christian people in knowledge and practice. Missionaries of past generations recognizing this, labored diligently to clothe Christian thought in the garb of the vernaculars, and some of the best presentations of Christian truth we have date from their time. It is complained that in later times due attention has not been given to the production of Christian literature in the speech of the people. It would seem that missionaries have too largely contented themselves with the material provided by their predecessors. Few notable contributions have been made to the list of books of permanent value for controverting non-Christian faiths, or for interpreting Christian thought to Eastern minds, or for up-building the Christian community in the faith. Perhaps this is more true of the Hindu language area, in which the writer lives, than of some others. It is a little difficult at present to know just what literature is available in Hindi, but on comparing a catalogue of Hindi publications with one of Urdu or Marathi, for example, one observes the absence of not a few valuable works available in these languages.

The careful scrutiny recently given by the Decennial Conference to the supply of Christian literature in the various language areas, has called attention to the great dearth of literature in all the important departments of Christian thought. It is a matter of satisfaction to all who have had a sense of the deficiency to know that a vigorous policy for supplying it has been outlined by the Conference. If the policy be as vigorously executed as it has been planned, we shall have ere long a fresh supply of useful books in the leading vernaculars.

It is proposed to appoint for nineteen of the chief language areas of India and Burma, committees to discuss the needs of each, and to arrange for ways and means of supplying them, and, where possible, to secure a secretary who shall devote the whole of his time to the work of literature in his own field. Each of

these committees is to charge itself with the duty of attending to such matters as the establishment or the development of Christian newspapers and periodicals, preparation of school text-books, defence of the Christian faith when attacked in the public papers, the improvement of books of Praise, and the production of Sabbath-school literature.

Further, these committees are to be represented by their conveners on a General Committee of Literature, which is to keep in touch with the work done in each and, in virtue of its wide outlook, see to the conservation of energy and the securing of unity in the various fields. The duties assigned to it are of a wide range, and are thus indicated:—

1. The production of a series of small books, in which there shall be little or no polemic against non-Christian faiths as such, setting forth in a sympathetic spirit the chief points of the Christian faith and practice, and appealing to the spiritual nature of the reader.
2. A series of Manuals for enquirers, stating briefly the elements of Christian truth.
3. Books on Christian Evidences best suited for the class instruction of non-Christians.
4. Separate hand books of Indian non-Christian religions for theological students.
5. Books to aid missionaries and evangelists.
6. Devotional literature for Christians.
7. Literature for the home (including story books.)
8. The scripture instruction Scheme formulated by the committee appointed by the South India Missionary Conference.
9. Books suited to help in the study of the Bible and adapted to the needs of Indian readers.
10. Books and tracts specially adapted to meet current phases of thought among educated men of different religious faiths.
11. The translation into English of publications on the Hindu, Jain, Budd-

hist or Mohammedan controversy, which would be useful for translation into other languages.

12. Temperance and purity literature for schools and general circulation.

13. Homiletic Hints.

14. The publication of a magazine for women suitable for general circulation.

15. The republication of cheap editions of English books suitable for Indian readers, with annotations where necessary.

16. The interchange of pictorial blocks.

17. Missionary literature for Christian natives.

That is a good programme. All that is as it should be. Were there an adequate supply of literature in these various departments to meet the various attitudes of the people, their mental, moral and spiritual development and the need of the native Church and of European and Indian workers, the task of communicating truth in its various aspects and relations, would be greatly simplified. Effective instruments would lie at the hand of all whose hearts inclined them to take part in the enlightenment and uplifting of their fellows. Missionaries of all classes would gain immensely in power and usefulness if they had such manuals, hand-books and compendiums as the scheme contemplates, prepared by experts in the various departments. Every encouragement should be given that, in its main features at least, the proposals of the Conference may be realized.

There surely can be no question as to the importance of this branch of mission work. If in some respects the testimony of the living voice has its advantages, in others the advantage lies with the printed message. The man who, with gifts and experience fitting him for the work, gives himself to producing permanent presentations of truth adapted to the needs of his fellows, is doing a work of no less value, possibly of far more lasting value, than the herald who moves over the land speaking and persuading with the living tongue.

Where missions or societies have the good fortune to have a man, who, by his experience, culture, ability, knowledge of the vernacular, of the religions, philosophy, ideas and customs of the people, is capable of interpreting Christian thought in Indian phraseology, they should consider themselves honored in giving him up to that work, and in supporting him in it. Such men are rare, and when found they should be allowed and encouraged to utilize their gifts in the wider service of the mission cause.

Every effort should be made to secure literary work from Indian Christians possessing the necessary qualifications. Few Europeans ever attain in full measure the power of casting Christian truth in the mould of Indian speech and thought. The best work in producing literature adapted to the needs of the country can naturally be done by its own people. Hence every encouragement should be given to young Indians of ability in mission colleges and training institutions to pursue their studies along lines that will fit them to reproduce the heritage of Western knowledge in Indian forms of thought. Jesus the Christ was a universal man, but it is hard for the European to divest himself of the habits of thought, and so present Christ as to leave without ground the complaint that it is an Occidental Christ we bring to this land. But if men with Eastern eyes behold His glory and then tell their fellows what they see, we may hope their witness will be received with less prejudice, and that their speech if not spoiled by Western influence will go straight to the hearts of the people.

The needs of India for a Christian literature were never more clamant than now. When we look at the interests of the native Christian community with its great increase in the past decade, with its vast numbers of Sabbath-school children, and the multitude of orphans all being trained to read, with its large number of young men and women being prepared to carry the gospel to their fellows; and when we consider the spirit of inquiry

and restlessness everywhere moving in the India of to-day, we realize that the opportunity is great. It is much to be desired that the Home churches should realize this and give the necessary support in meeting it.

Where the needs are so urgent and manifold it is difficult to say which should be met first. But if the writer may be allowed to make suggestions, he would point to the need of something more satisfactory than we have to put into the hands of those who offer themselves for Christian instruction, or of those to whom the duty of imparting it is assigned. There is urgent demand for suitable text-books for the use of students in training classes and theological institutions, specially in the departments of Biblical Theology and Introduction. Speedy attention should be given to providing food fitted to nourish the spiritual life of the churches.

In the meantime could not something more be done to make available such literature as exists? It seems to the writer that more use might be made of the agency of congregational, Sabbath-school and

other libraries. It is not easy at present to know what books are suitable and what available. Much of what is available is not bound in suitable form for libraries. Might it be suggested that if the various Tract societies were to gather from their different publication centres all suitable books and tracts, bind them in strong and attractive binding, put them up in collections and offer them for sale, they would render good service. The small tracts and booklets, usually issued only in paper covers, might be grouped and bound in volumes of suitable size and style, and so rendered more serviceable for use and preservation. Much useful matter is issued only in small tract form. If a number of these tracts on kindred subjects were bound together in suitable volumes they would be, for library purposes, for preservation and reference, at once more attractive, convenient and useful. It would then be possible with little trouble and expense to put into circulation in libraries most useful literature that in its present shape does not invite a class of readers most desirable to reach.—*The Indian Standard*.

Thanksgiving vs Giving Thanks.

BY MRS. W. A. MONTGOMERY.

THEY say there isn't much in a name," said Miss Mehatabel, "but I don't know, just turning a name 'round, end for end, has made life a new thing to me."

Here Miss Mehatabel stopped to count stitches of an intricate sort in a soft gray shoulder-shawl she was knitting, and I waited, sure of the story that was to follow. It was a pleasant place in which to wait, the little sitting-room of Miss Mehatabel, all gray and white and sweet with exquisite cleanliness. I loved the delicate blue in the afghan, and the one warm, glowing bit of color in the picture that hung above her desk, a water-color

landscape. The peace of the place stole into my heart; then its wide sympathies and broad, human interest.

"Tell me about it, Miss Mehatabel," I said. "I'm sure there's a story."

"Not very much of a story, dear, I'm afraid, but a bit of living that after all is God's story-book. I'd love to tell you about it though, for it has been such a help to me."

"It was five years ago this coming Thanksgiving morning. I had been invited out to Cousin Elvira's for dinner and expected to go home with her folks after church.

"It was a beautiful morning, crisp and cold, with little sparkles of frost in the

air and glorious sunshine, warming one's heart. We all felt thankful, too. The songs and the psalm made all His benefits seem near and dear to us every one, and when we settled down to the sermon we were in a good, old-fashioned thankful frame of mind.

"While the choir were singing, I found myself saying softly, 'thanksgiving, thanksgiving, giving thanks.' And then all at once it struck me, and I'm afraid I didn't hear one word of our pastor's sermon, though they tell me it was a masterly effort.

"Thanksgiving; giving thanks! We never kept a thanksgiving day in our life; this isn't one. It is a giving thanks day.' If some one had spoken the words I could not have heard them plainer. And then I sat and thought it out, and argued it out, and as I said, it has changed my life."

"It seemed to be spread out before me like a great picture the way the day was kept. Thousands of voices saying: 'Bless the Lord, O my soul, and forget not all His benefits;' thousands of prayers of grateful acknowledgment; thousands of hymns of praise; all of it giving thanks, all of it the expression of true and beautiful emotion.

"Then I seemed to see another picture of what might be if we all turned the word around and made our thanks a giving unto God, transmitting it into deed instead of word, transmitting it into terms of will rather than of emotion. The service seemed so short that I could hardly realize that the people were rising to go just as I said, with a great peace filling my heart: 'Lord, I will make this a year not of giving thanks but of real thanksgiving. I will translate every emotion of gratitude into service.'

"That very day my first opportunity came. It was after dinner, when we were all gathered about the fireplace in Elvira's comfortable sitting-room—you know Elvira has the Grandfather Knox place and she has always kept the old fireplace in the sitting-room. It was a dear homey

time, all of us visiting and telling family news and interrupting each other and laughing over old family jokes together. Mary had brought a letter from Ralph to read—you know he was surveying a railroad in Mexico. The letter told all about a dreadful fall he had up there in the mountains, and how he really owed his life to the courage and presence of mind of his chum. You know I always thought a great deal of Ralph, and I said right out while she was reading, 'Thank God; O, thank God!'

"I hadn't sooner said the words than the sweetest sense came into my heart that I would thank Him and could thank Him by making one other heart thankful. That very night I wrote a note to Dr. Mitchell, enclosing a dollar bill and asked her to use it in her hospital to help some poor soul that needed help.

"You know ordinarily it is hard to keep up a real glow of thanksgiving for any great length of time. Every time you say 'I'm so thankful,' you have to say it a little more emphatically to make it seem as wonderful as it did at first, and finally, in spite of all you can do, it just seems a matter of course.

"I found that expressing a thankful feeling in doing had just the opposite effect. It made my heart warmer and softer and brighter, and sent the thankful pulses beating faster every time I thought of it.

"Lots of times I hadn't money, then I knew I was meant to translate my thanks into service. The main thing was to pass it on, to keep every coin of gratitude that came into my hands circulating.

"I can't tell you how it was all worked out—the hundreds of ways I mean. There have been countless unremembered blessings that have filled my mite box with prayer, gilded promises and gladdened gray days like sunbeams. There have been times of joy that had to express its burden of thanksgiving in ways that my friends thought extravagant giving. There have been experiences that brought me face to face with Christ, and every day

the river of my peace has flowed deeper as I have striven to translate giving thanks into thankful giving.

"Well," said Miss Mehetabel, looking at me with clear, untroubled gray eyes, "what do you think of my story, dear?"

"I think," said I, "that you have been applying the new psychology."

"I call it the old religion, girlie, but perhaps an old woman like me doesn't properly understand the new psychology."

"You dear Miss Mehetabel, I believe they are the same thing. But I meant that we are taught in the training class that every emotion must issue in its proper action or else it is deadening to the

sensibilities. Professor James said that was the danger of the theatre and the novel. People came to think they were pitiful because they wept over misfortune, and good because they applauded triumphant virtue. But really, he said, every time we excited an emotion of pity and gave it no outlet we weakened the power to be truly pitiful. He says that half the sentimentalists and shams in the world are manufactured by letting emotions end in emotion."

"If that's the new psychology it's good sense and good gospel," said Miss Mehetabel, smiling all over her dear, sunshiny face.—*The Helping Hand.*

Honored.

BY G. E. HAWES.

(Offered with great modesty to Miss Elizabeth Gordon and the Tarkio Assembly.)

Hushed were the voices of tender pleading,
For the vision long sought was now aflame;
Like a new born star whose divine leading,
Showed bursting bonds of humanity's shame.
A thrill swept the crowd already heeding
Some master spirit unknown yet by name;
And a thousand eyes were turned to see
Who this honored one of the hour might be.

What was the grand sight on which these eyes fell?
On a colonel and staff, followed amain
By the thin, proud ranks that so loudly tell
Of the far-off fields where slumber their slain?
On torn battle flags that rise and swell
O'er plaids, kilts and bonnets, to pipes' weird strain?
A famous regiment keeping in line
With its own proud record where great deeds shine.

Yes, 'tis a Gordon, both noble and true,
Wearing with justice the name of brave men;
For her record is long of dangers passed through,
From Sepoys in ambush, their slaughters; and then,
A life time of toil to make old things new,
And give the King's scepter a wider demesne.
Just a woman it is, frail, modest and small,
Who scarce totters out to answer the call.

Men spring to their feet as she moves along
To where the one chosen takes her thin hand.

All eyes are wet. Some one essays a song ;
 He is joined by the few. But these two stand
 Receiving the tribute waved by the throng,
 In praise of the humblest in all our land.
 Calmly she holds herself in this proud hour,
 And transfers her crown to the brow of Power.

Ah ! Faith looks far out through tear-blinded eyes,
 And sees such mighty ones pressing God's throne.
 As they approach the assembled arise,
 And strike from their harps a heavenly tone,
 Which thrills every soul and fills all the skies ;
 For the cross-marked Lord claims each as His own.
 Then on the Throne they sit down with King,
 While the glorified hosts triumphantly sing.

Braddock, Pa.

Editorial.

The Things I Miss.

An easy thing, O Power Divine,
 To thank Thee for these gifts of Thine !
 For summer's sunshine, winter's snow,
 For hearts that kindle, thoughts that glow.
 But when shall I attain to this,
 To thank Thee for the things I miss?

For all young fancy's early gleams,
 The dreamed-of joys that still are dreams,
 Hopes unfulfilled, and pleasures known
 Through others' fortunes, not my own,
 And blessings seen that are not given,
 And never will be, this side heaven.

Had I too shared the joys I see.
 Would there have been a heaven for me?
 Could I have felt Thy presence near,
 Had I possessed what I held dear?
 My deepest fortune, highest bliss,
 Have grown perchance from things I miss.

Sometimes there comes an hour of calm;
 Grief turns to blessing, pain to balm;
 A Power that works above my will
 Still leads me onward, upward still,
 And then my heart attains to this,—
 To thank Thee for the things I miss.

Thomas Wentworth Higginson.

Many there may be, some there will be,
 who will perhaps feel that there is less
 now for which they may offer gratitude to
 God than there was a year ago. Others
 have had some recognized gift of gracious
 love which makes their lives a voice of

Eucharist. Happy are these; and yet, it
 may be that they are in reality not more
 blessed than those who with sad thoughts
 abide in the shadow. And we should,
 like the saints of former days, "praise
 God in the fires"—the fires which may be
 sent to try and purify us or which may be
 the last fierce infliction sent upon us be-
 fore we shall be made ready to enter into
 our Father's house. Yet each one, even
 though the acrid draught of affliction may
 have been his portion, has much for
 which to thank God, much also to bid
 him be of good courage. The daily,
 scarcely noticed benisons of life and sun
 and air have come to all. Each one,
 moreover, has possessed many oppor-
 tunities for serving God, for doing good
 to other men. And do not these all call
 for gratitude? But this reflection arises,
 that no matter how joyful the past year
 may have been for us, nor how replete
 with mercy, we should, without remitting
 one note in our song of thanksgiving, be
 not forgetful of that humility which be-
 comes us all in contemplation of our un-
 worthiness and our great liability to
 error. May the readers of the Magazine

have a happy Thanksgiving Day, bestowing and receiving benefits, and may each one be moved to gratitude by the possession of that greatest possible gift, even salvation through our Lord Jesus Christ!

We fancy that our Magazine family will be pleased with a little change now and again. So this month when we expect to present India and specially our own work there, we are giving prominence to letters from some of the missionaries themselves. Dr. Maria White has a brief introductory note. We thank this good friend for sending us the pictures connected with Sialkot Memorial Hospital. Others of our faithful India band have taken some space in their busy lives to write for our pages, and we are grateful to all. It gratifies us to have the contributions from Misses Franklin and Shahaz, for these make us realize most pointedly the value of our work in remote India and of the influences set in motion by that effort. Mrs. Grace Gardiner favors us again with one of her most instructive articles. All these who have helped us we remember with true gratitude.

Undoubtedly there will be a desire on the part of our United Presbyterian women to derive as much profit as is possible from the Union Mission Study plans. There is an excellent leaflet by Miss Frances J. Dyer, "How to Use 'Rex Christus' in Missionary Meetings." This, we think, will prove of some aid to our societies. Send for it to the Local Literature Secretaries, or to Miss Elizabeth Caughey, Otto, Pennsylvania. The price is two cents per copy, ten cents per dozen.

Note Well.

The General Literature Secretary, Miss Caughey, is supplied with copies of "Rex Christus." (The price of this book is 60 cents in cloth, 30 cents in paper.) There are also sets of twenty-four pictures, illustrating the six lessons. (Price twenty-five cents per set, postpaid. In

lots of ten, to one address, fifteen cents. The Secretary also expects to keep in stock a number of leaflets with regard to China.

Here are two clippings which, though not speaking of our missions, present details of interest with regard to general work in India. The first item is taken from The Advance, and the second from The Missionary Herald, a periodical published by the American Board.

The United Free Church of Scotland, according to the Indian Witness, has taken an advance step in Mission Industries. A company has been formed called the Scotland Mission Industries Company, limited. It will have a capital of \$50,000, and will be conducted on a strictly commercial basis entering only on such lines of business as promise financial success. All profits, after payment of 5 per cent. per annum on paid up capital, and after the formation of a reserve fund equal to one-half the paid up capital, will go to the Foreign Mission Committee. The primary object at the bottom of the organization of this company is to provide a means of industrial livelihood for the famine orphans who are now growing up and passing out of the stage of training, and for others whom a Christian profession has deprived of their former means of subsistence. Its object is not to provide industrial training, for that is to remain a department of educational missions. This new company will follow the methods of the industrial organization formed many years ago by the Basel Mission, which carries on extensive operations in India and Africa, and last year handed over a profit of over \$55,000 for the purely missionary work. The United Free Church hopes by this new enterprise not only to provide work for those sorely needing it, but also to check the sinking of purely missionary funds in industrial enterprises year after year.

* * *

In the tropical climates of India it is impossible to keep white children upon the hot plains with safety after they are nine or ten years of age. In order to preserve their health they must be put into a cooler atmosphere. These conditions have made it necessary hitherto to bring the children of our Indian missionaries to this country at the tender age when they most needed a parent's guidance.

Within the limits of our Madura Mission is a mountain resort to which our missionaries go for their summer conference and for rest during the month of greatest heat. This has an altitude of over seven thousand feet, with a bracing and invigorating climate throughout the year. For some three years the experiment has been successfully tried of keeping missionary children of school age for ten months of the year upon the mountain for study. Mrs. M. L. Eddy has freely given her time, strength, and talent to this work. The plan has proven so successful that Mrs. Eddy came, at her own expense, to this country last year and, together with Rev. Dr. J. H. Wyckoff, of the Arcot Mission of the Reformed Church in America, has raised among a few interested friends a sufficient sum to properly equip a permanent school in Southern India for the children of missionaries. The school property will be held by the American Board and the school conducted by a joint committee of the two missions will be admitted. This will enable the parents to keep their children near them with safety three or four years longer than hitherto, while they will sacrifice nothing in their studies. The school is called the Kodikanal School for Missionary Children.

The friends of the returning missionaries doubtless feel that their furloughs were all too short. Sometimes, indeed, we wonder whether the vacations hold any real rest for these workers, as they are kept unduly busy giving addresses and attending meetings. But one can readily understand the inclination they must have to present their cause, and can understand also the desire of the church to hear them. Both are quite legitimate longings unless exaggerated. Many farewell receptions have been held which will be delightful memories stored up for the days of absence.

The Magazine is debtor to Miss Ella O. Kyle, who has now returned to Cairo, for a collection of excellent photographs which illustrate the work in Egypt. These have brought us a most comfortable sensation of having something fresh to offer to the eyes of our readers when we come to consider our mission in that

land.

The Reformed Presbyterians have an interesting mission in Syria. We notice this item in regard to the school at the station in Latakia.

"Nine boys finished the Shorter Catechism with proofs, and repeated it from beginning to end; one of them without a single mistake, and two others with only two very slight mistakes. None of these three boys are more than twelve years old."

What about those American children whose inheritance is, or ought to be, this same Shorter Catechism? Could there be found in many of our schools nine boys under thirteen who could recite it "with proofs?"

"The soul of a true Christian appeared like such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were, in a calm rapture, diffusing around a sweet fragrance, standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun."

Jonathan Edwards.

Missionary Matters.

We give what is, we believe, a full list of the missionaries under the care of our church who have gone to the foreign fields this fall.

Miss S. E. Dickey, (India).
Miss M. Finney, (Egypt).
Miss E. M. Fulton, (India).
Rev. D. R. Gordon, (India).
Miss E. O. Kyle, (Egypt).
Miss M. A. Smith, (Egypt).
Miss N. Spencer, (India).
Rev. and Mrs. H. C. Chambers, (India).
Miss L. Cleland, (India).
Dr. N. B. Drake, (Egypt).
Miss J. Gibson, (Egypt).
Rev. B. J. Giffen, (Egypt).
Miss F. J. Jamieson, (India).
Miss A. M. McConaughy, (Egypt).

Of these the first seven are returning to fields of labor already familiar to them. The others, with one exception,

have nearly everything to learn. Mr. Giffen, however, goes back to the scenes of his earlier life, and will not be quite so "new" a missionary as the others must be. His support has been assumed by the congregation of Princeton, Indiana; that of Mr. Chambers by Mr. and Mrs. William Flinn, of Pittsburg. Miss Jamieson is sustained by the Avalon, Pa., Sabbath School; Miss Gibson by the Second church, Mercer, Pa.; Miss McConnaughy by the Chartiers Presbyterial Society; while Dr. Drake, if we are correctly informed, is supported partly by Mr. and Mrs. W. H. Cochran, of Pittsburg, and partly by the Omaha Presbyterial. Our sincerest wishes for good follow these outgoing messengers of salvation. May they be useful, and may they find peace in their labors.

We know that Miss McMunn, our city missionary in Cincinnati, must be happy over the fact that ground has been broken for the erection of a place of worship for the Second church in that city. We read with pleasure the mention made of Miss McMunn, "by whose labors the whole work" of the North Fairmount Mission "has been developed."

Mr. James H. Grier, an instructor in Asyut College, wrote an article recently for the United Presbyterian, from which we clip a paragraph. He is speaking of the lately opened work among the Shullas, and the beneficent influence which it has already exercised over the natives.

"At first the natives could not be induced by any means to labor for more than an hour or two at the most, a day. Now they willingly give a full day's service. A year ago they knew nothing of money; now it is in common use. Then the men had no idea of clothes; now in the nearer villages the majority of them wear a strip of cloth hung from the right shoulder. These things are encouraging, so much so that the government, entirely from a secular point of view, has asked that another station be established farther up the river."

It must have been a doubly sad parting

for Miss Gibson when she bade farewell to her family, as her father was suffering from what may prove to be a mortal illness. There is a loving, Divine Friend who can supply all the need of His children, who is able to fill the void left in the home here, and to sustain her who has gone forth.

Rev. and Mrs. Robert Maxwell, of the India Mission, have been reinforced by the coming of a little son. This happy event will bind them even more closely to the land of their adoption, for it will always be the native country of their child.

The Book-Shelf.

REX CHRISTUS. An outline study of China. By Arthur H. Smith.

It seems almost superfluous to review "Rex Christus," for not only has the book been widely noticed in the religious press, but we hope that by this time it is in the hands of most of the members in our auxiliary societies. Yet we are glad to embrace the opportunity of saying our word of commendation in regard to this worthy work. The third in the series of Union Mission-Study text books, it has all the virtues of its predecessors. Its writer, Dr. Arthur H. Smith, from the vantage point of personal observation in China itself, should be an authority on the various aspects of religious work in that country which is the Celestial Kingdom in name alone. So small a volume cannot be an exhaustive thesaurus of information on the ample field; but it can be and it is suggestive as to the method of studying about China, and helpful in referring to larger works containing material more diffusely expressed. Our societies will need to enlarge their libraries, we think! And if this result should be achieved, surely the systematic study of missions shall have done much good.

Even those of our readers who do not yet possess copies of "Rex Christus," have seen in the Magazine a general outline of its chapters. This is, of course,

pursued and amplified in the text-book itself. "Themes for Study or Discussion" are appended to each division, as well as lists of books and articles relating to the topics considered. Once more we urge the women of our societies to secure this book, and to study it attentively with the aid of maps and the pictures prepared to accompany it. If in some points you find your own opinions contravened by the text-books, look thoroughly into the matter and see whether your beliefs have sufficient foundation in fact. This stimulating of honest inquiry is a very desirable outcome from the perusal of any good literary production.

THE LIFE OF ISABELLA THOBURN. By Bishop J. M. Thoburn. Price \$1.25, Jennings & Pye, Cincinnati; Eaton & Mains, New York City.

Many are the lessons to be learned from a perusal of the story of Miss Thoburn's life of devotion. A woman of unusual strength of character, sincerity of purpose, and of eminent, though unobtrusive piety, she strove to fulfill her duty wherever she found herself placed by the guidance of Providence. She belonged to a family distinguished for its godliness, and was happy in the possession of a saintly mother. Very clearly has this maternal influence been apparent in the character and conduct of the descendants. Miss Thoburn's life, from birth to death, is tenderly recounted by her brother of missionary fame, yet simply and without exaggeration. It is a story of heroism and self-denial, of prudence and prayerfulness. Though advantageous to those of any age, this book seems specially suited to edify and inspire young people so that they may concern themselves about the work of Christ. Such a volume would be wisely added to the library of missionary societies, or would lend itself appropriately to the use of the congregational reading circle. The account of Miss Thoburn's work in the Lal Bagh Home, of the personal service she rendered to the sick and suffering, of her own ill health, of her labors as a Deaconess,

of her sudden death from cholera, makes a true tale of deep interest. The touching recollections written by Miss Lilivati Singh with which the book closes, show most plainly the estimation and love with which Miss Thoburn was regarded by the natives in India.

INTO ALL THE WORLD. By Amos R. Wells. Price, cloth, 50 cents; paper 35 cents. United Society of Christian Endeavor, 600 Tremont Temple, Boston.

This handbook is intended to serve as "a first book of missions," being the introductory volume of a series on the general subject of missionary effort. The work under review proposes, according to its preface, to be a brief "biographical history of missions" which aims "first while relating, as all accounts of missions must relate, the lives of eminent English and Continental missionaries, yet to emphasize, as no other book has emphasized, the work of our own American denominations; second, to show the present distribution of that work; and third, to combine missionary history and graphically present it in a series of cumulative chronological diagrams and simple maps." The volume will be found of aid, we believe, to those who desire a synopsis of foreign mission work. Much information is given in a condensed form, and the little book might almost serve as a compact dictionary of missionary facts. Most valuable are its maps, pictures of missionaries, the list of 200 readily obtained reference books, the test questions and themes suggested for study. One wishing to become familiar with the outline of mission work, specially of that undertaken by Americans, will not likely be disappointed in this compendium.

M. H. W.

Programs for 1904.

It is suggested that societies should select from these lists such topics as they may deem suitable for the use of their own membership.

JANUARY—A SELF-CENTERED EMPIRE.

1. China's Limitless Resources.

2. Floods and Famines.
3. Life on the Waterways and in the House-boats.
4. China at the Time of the Trojan War.
5. Mongols and Manchans.
6. The Troublesome Tartars.
7. Comparison between the Reigns of K'ang Hsi and his Contemporary, Louis XIV of France.
8. The Great Wall and Other Public Works.
9. Resources for Chinese National Conceit.
10. China a Literary Nation.
11. The "Arrested Development" of China
12. Home and Child Life in China.

FEBRUARY—EGYPT.

1. Bible Reading : Egypt in Prophecy.
2. Aspects in which Civilization without Christianity has proved a Failure.
3. Spiritual Conditions in the Native United Presbyterian Church.
5. The Training of Missionaries after they reach the field.
6. The teachers in our Egyptian schools : what is their relation to the more direct Mission Work ?
7. A sketch of the Present Status of work in the Soudan.
8. What constitutes a "Call" to Foreign Missionary Service ?

MARCH—THE RELIGIONS OF CHINA.

1. Weakness of China's Religions as Compared with Christianity.
2. Popular Superstitions in China.
3. Temples, Towers and Pagodas.
4. Life of the Lamas.
5. Chinese Religious Education in the Home.
6. Evil Effects of Nature Worship.
7. Secret Sects and their Influence.
8. Ancestral Worship and its Effects upon Character.
9. Feng Shui or the Science of Luck.
10. Why the Proud Literati oppose Christianity.
11. Compare the Confucian White Deer Colleges with Christian Colleges in England and America.
12. Peking the "Forbidden City."

APRIL—NORTH AMERICAN INDIANS.

1. Duties we owe to the Indians : (a) to learn about them; (b) to Christianize them; (c) to educate them; (d) to provide for them.
2. Subordinate benefits brought to the Indians by the Christian mission.
3. A Sabbath day among the Indians at Simnasho.
4. A Description of Indian child-life.
5. Propriety of United Presbyterians securing government positions among the Indians.
6. Story of our Denominational Work among the Warm Springs Indian.
7. Work in behalf of young Indians.
8. Progress at Tama.
9. What may the Indian become ?

MAY—THE PEOPLE OF CHINA.

1. The Opium Habit and Other Elements of Weakness in Chinese Character.
2. Elements of Strength in Personal and National Life.
3. Poverty and Industry of the Chinese.
4. Lack of Privacy and Love of Noise.
5. Marriage and Mortuary Customs.

6. What the Chinese Eat and Drink.
7. Inconveniences of Travel in Far Cathay.
8. Doctoring in China.
9. How Women are Handicapped.
10. Infanticide and Footbinding.
11. "Chinese" Gordon and the Tai P'ing Rebellion.
12. Some Epoch-making Treaties.

JUNE—THE FREEDMEN.

1. Descriptive Sketch : A Trip of Observation to our Freedmen's Stations.
2. The New Type of Negro Womanhood.
3. The Mission Farm Project for the Negro : Is it wise and successful ?
4. Character Sketches of some of our Negro workers.
5. The Christianization of the Negro Women a Potent Factor in Evangelizing the colored Race.
6. A Catechetical Exercise compiled from "The Freedmen," (a leaflet published by the Women's Board.)
7. Changing Conditions.

JULY—CHRISTIAN MISSIONS. PART I.—FROM EARLIEST TIMES TILL NEAR THE CLOSE OF THE NINETEENTH CENTURY.

1. The Door Opened to the Gospel.
2. The White Man's Burden in China.
3. The Nestorian Tablet.
4. Fibre of Faith among the Early Converts.
5. Native Preachers and Teachers.
6. The Two Roberts—Morrison and Milne.
7. Williams, the Pioneer Printer.
8. Peter Parker and Medical Missions.
9. Power of Christian Literature in the Flowery Kingdom.
10. The China Inland "Faith" Mission.
11. The Tragedy at Tientsin in 1870 and Tientsin Today.
12. Sir Robert Hart and Our Debt to Christian Diplomats.

AUGUST—THE YEAR'S WORK OF THE UNITED PRESBYTERIAN CHURCH.

1. The Utility and Futility of Money as an Agent in advancing God's cause.
2. The Story of the Year. (Assign the various departments to different individuals.)
3. A Question and Answer Exercise from "A Treasury Catechism."
4. What is meant by the "Foreign Mission General Fund?" How is it accumulated and how expended ?
5. Reading Circles in the Auxiliary Societies.
6. The Duties of Literature Secretaries.
7. A series of Brief Comments on (a) The value of Homes for Missionaries' Children; (b) The duty of prompt and systematic remittance of contributions; (c) The work of the Finance Committee; (d) The endowment of hospital beds; (e) The method of selecting and appointing missionaries.
8. The widening Prospect of the United Presbyterian church.

SEPTEMBER—CHRISTIAN MISSIONS. PART II.—ON THE THRESHOLD OF THE TWENTIETH CENTURY,

1. Women's Work for their Sisters in China.
2. Some Notable Women Missionaries in China.

3. Chinese Women as Christian Workers.
4. Schools for Girls in China.
5. Young Men's Christian Associations and Christian Endeavor Societies.
6. Peking and Nanking as Educational Centres.
7. Yung Wing and His Chinese Boys in the United States.
8. Lessons Learned from the War with Japan.
9. Brewing of the Boxer Storm.
10. Compare the Empress Dowager with Catharine II of Russia.
11. The Siege of Peking.
12. Message of the Martyrs.

OCTOBER—HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

1. The West as a Mission-Field.
2. The Work of the Woman Missionary in Cities.
3. The Parents' Prime Home Mission.
4. Reciprocal Duties of the W. G. M. S. and its missionaries.
5. United Presbyterian Work among Immigrants.
6. The Need of Denominational Loyalty in Home Mission Work.
7. Financial Aspects of the Parsonage Work.
8. Ways of aiding the Parsonage Fund.
9. Advantages accruing from a suitable Parsonage (a) to the pastor; (b) to the congregation.
10. "Motives and Means" for Ministerial Relief.
11. Method of securing aid for needy and deserving aged ministers or their families.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope"

9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism? Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.
8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans: Has their rescue been from sin as well as suffering?
10. The training of Native Theological Students.

Program for December 1903.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.
2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.
3. Work among the Children in India.
4. The Waning of Heathenism: The Waxing of Infidelity.
5. Village Missions.
6. Christian Work done by Natives.
7. Vernacular Literature.
8. The Work of a Woman Missionary in India.
9. Hopeful Indications.
10. The Marked Efficiency of United Presbyterian Missions to India Exemplified.

M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1904.

JANUARY. First Mission Study.

FEBRUARY. Egypt.

MARCH. Second Mission Study.

APRIL. North American Indians.

MAY. Third Mission Study.

JUNE. Freedmen.

JULY. Fourth Mission Study.

AUGUST. The Year's Work.

SEPTEMBER. Fifth Mission Study.

OCTOBER. Home Missions, Parsonage Work, Ministerial Relief.

NOVEMBER. Sixth Mission Study.

DECEMBER. India.



Thank-offering.

Precious Moments.

If but half the precious moments,
That are squandered day by day,
Were employed in friendly missions
To the needy by the way,
What a burden of affection
What a weight of bitter woe,
From the children of misfortune
Might be lifted as we go.

Very much we might be doing
While we sit with folded hands,
Thoughtless of the call of duty,
And philanthropy's demands;
Heedless of the wails of anguish
That we hear on every side,
Hugging only to our bosoms
Our own selfishness and pride.

Precious moments we are wasting,
When we might be doing good;
Moments freighted with the blessings,
If we spend them as we should;
Moments that we might be using
For the sowing of the seed,
That to hearts and homes of others,
Would bring luscious fruit indeed.

Oh, the moments, precious moments
We are wont to throw away!
For the good of those around us
Let us use them while we may.
There are hearts in sorest trial;
There are homes in sorest need,
At this very moment waiting
For the blessings we should speed.

—Selected.

Three Classes.

A Message to the members of the Women's Missionary Societies.

Ere this issue of the Missionary Magazine is in the hands of its readers, October, our "Rally Month," will be of the past. Its record will have been made in God's great book of remembrance. Reader, what has it recorded of you? Did you, as a member of a Missionary Society, do your full part toward making the "Rally Month" a success? If not, why not? Is your answer one that will meet the approval of your heart-searching God?

As missionary societies you have three

classes for which to labor.

The millions of human beings made in the image of God, who are crowding down the broad road to destruction without one saving hand stretched out ere it be too late to save them—because of the gospel messengers being so few—form the first class. This class belongs to those great heathen nations, which are in a most pitiable condition because they do not even know they are lost, and hence know not their need of a Saviour.

Along side of the multitude we find a second class passing into eternity daily without being saved, viz: those who have heard of the Saviour, those who have heard the warning cries from the lips of Christ's messengers, but who turn a deaf ear and hasten even more rapidly away from things that are right and pure and true.

Then comes the third class, viz: the multitude of professed followers of Christ who in their indifference and selfishness have not one thought for the souls of others, and little thought concerning anything that is Christian except to be saved themselves. Many of these are your own friends and neighbors; many of them sit with you at the table of the Lord at every communion, without having even once obeyed Christ's command, "Go, preach the gospel," or "Go work today in my vineyard."

Members of missionary societies, doubtless you are working and praying and giving for the uplift heavenward of the first two classes, but what are you doing to bring the third class into the true worship of their God—into the rich blessedness of becoming co-workers with Christ in the salvation of the world? The Scriptures say of such: "Their faith, if it hath not works, is dead." (James 2: 17), and

what are you doing to have them become workers?

May it not be that the leaders in your missionary organizations are largely to blame for the indifference to missions of the majority of the women in your congregations? Busy? Yes, you are always busy. You give most of your time and strength and means in efforts to convert the heathen around you and in far-off lands, but what are you doing for this very needy third class whom you meet in the sanctuary from Sabbath to Sabbath and with whom you mingle socially? What are you doing to bring them into the front ranks with yourselves in active service for the Master? Are you obeying the command—"Consider one another to provoke unto love and to good works." (Hebrews 10; 24). Are you praying daily for God to make you the means of bringing them with you into service for Christ? Are you kindly inviting these month by month to attend your missionary meetings, or do you give them one invitation, and not "try, try again?" Are you making your meetings so helpful and attractive that if they go once they cannot thereafter remain away? Are you personally giving them good missionary literature in efforts to interest and instruct them? Do you aim to place our Women's Magazine at five cents a month (or sixty cents a year) in their homes and try to have them read the freshest news from the mission fields? Do you try to have them attend the meetings of your Presbyterials or annual conventions of our Women's General Missionary Society and thus bring them into close touch with the workers? Or do you plan for them to meet and become acquainted with our returned missionaries, and thus strive to interest them?

We do earnestly hope for great results from the October rallies, in the building up of the membership of the societies. Can we not have echoes from all parts of the church in time for the December Magazine? Remember if every active worker in your societies would, from

month to month, take even one new member into the meetings, it would not be long before all the women whose names are upon your church rolls would be on the side of mission workers and givers. Will you not try the plans herewith suggested to increase your membership and give encouragement to others by reporting your success through these columns?

Anxiously yours,

(MRS.) MARY C. PORTER.



Preparation for the Master's Work.

"Cursed be he that doeth the work of the Lord deceitfully" (margin, "negligently.") —JER. 48: 10.

A friend invites us to a social hour with her in her home. We keep the invitation in mind, arrange our duties and pleasures to suit her appointed time, are there promptly, and are wide-awake and earnest in our efforts to take part in the enjoyments of the hour, and so manifest our appreciation of her kindness.

When we have a journey in prospect we rise early, select the articles we shall need to take with us, purchase our tickets, and are all ready to step aboard when our train arrives.

If we plan a pleasure excursion we take thought as to the necessities of the day, the refreshments suitable to the time, place and people, and our lunch basket is packed and ready over night. A certain amount of painstaking is necessary in every detail of life. And the result of continued indifference and carelessness must, sooner or later, be made manifest. Disappointment, dismay, failure, are the inevitable results—a condition of things aptly expressed by the word "cursed," literally "made bitter."

How is it with us in our missionary meetings, those social gatherings of honor and privilege whither we are called with a high and glorious calling, to meet each other and our best Friend? How do we come to these which should be feasts indeed?

We come—no one is wholly guiltless—too often with lagging footsteps to this

mount of privilege. We come without much forethought or painstaking, "as the unthinking horse rusheth into battle." Sometimes we forget to come at all, or in a careless way neglect to bring the good things we had prepared for the refreshment of ourselves and others. We would not venture continually to do this with our earthly friends, lest they weary of us. Is our Heavenly Friend less dear or His favor of less value?

From these and other like causes our meetings are often cold, our entertainment poor and untimely. Sometimes we pour ice-water by our indifference or sarcastic remarks as to their poverty and coldness. We are in haste to be away to the family circle, where every face is loving and earnest, where one has an item of news from the evening paper, another a bright record of the day's doings, a third a song at the piano, given unasked. Or, we call at the house of a friend after meeting, and discuss in the most lively and entertaining manner the common events of the times with that voice which was silent in behalf of a perishing world!

Shall we not mend this matter at once and for all our lives? If the Master were to send each of us an invitation graven by His own hand: "Meet me to-night at eight o'clock, that we may speak together of things pertaining to my kingdom; you shall tell me of your work, and I will teach you what to do and give you my blessing," what careful preparation each one would make, and with what earnest heart and eager step she would come! And does He not call us? Is He not present every time we come together? Does He not know the inmost heart of His children? Only our coldness and indifference can keep *Him* away. He sends us to-day this message to the careless, luke-warm Laodiceans: "Behold, I stand at the door and knock; hear my voice and open the door."

How He must be grieved when His children come to do His work with such a lack of interest. Think how often we have opened our hearts to each other,

how our voices grew tender and our eyes moist as we shared our joys and sorrows. And yet, when the Master is calling us, we coldly turn away, or give but one ear to His words while the other is eagerly listening to earthly music.

Come promptly, with a cheerful face.

Come prepared with some thought, no matter how few the words whether they be your own or gathered from some other source.

Come prayerfully; no work is done so negligently as that which is unseasoned with prayer.

Come personally responsible for the success of every meeting. No social meeting can be a continued success if only one or two persons are interested in or responsible for it.

Come with a word, a song or a prayer. Do not leave your souls behind you, but let the light shine out of the windows to guide, bless and strengthen other souls. Remember, only the flame of Divine Love within us can keep our hearts so aglow, that we shall be able to shine as examples of earnestness and faithfulness in all we undertake for the honor of Christ and the salvation of souls. Read Isaiah 32d chapter.

Did the inspired prophet of Israel foresee the call of God for "woman's work"? Was his voice meant to reach the ear of every idler in the Master's vineyard?

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech."

"Tremble, ye women that are at ease; be troubled, ye careless ones; many days and years shall ye be troubled, ye careless women, for the vintage shall fail, the gatherings shall not come." "They shall lament." How long?

"Until the spirit be poured out from on high and the wilderness be a fruitful field, and the fruitful field be counted as a forest."

"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."

"And the work of righteousness, quiet-

ness and assurance forever."

Oh! the wasted hours; the buried talents; the lack of service; the weak ex-

cuses, with which the Master is wounded even in the house of His friends.—*Methodist Leaflet.*

Young People's Department.

Exchange.

Round the World Missionary Meeting.

On Wednesday, evening September 30, the Women's Missionary Society of the Third church, Youngstown, Ohio, held a very interesting "Round the World" missionary meeting. The audience was ushered into the large hall which serves the congregation as a temporary church, and were gathered in groups around five tables covered with curios from different countries, where a lunch characteristic of the country represented was served. After fifteen minutes occupied in examining the articles on exhibition, and hearing of the mission work in the country, the striking of a bell was the signal to move to the next table until all had made the tour of the different countries. The table which held the articles from Mexico was presided over by a lady who has traveled extensively in that country and could speak from personal knowledge of its need as a mission field. A young man dressed as a Mexican assisted her, and the guests were served baked beans with chilli sauce on a cracker.

The next table was in charge of a lady in Japanese costume, who gave an interesting account of that country and its mission work. After her collection of Japanese articles had been explained, tea and wafers were served.

Next the guests were entertained at a table laden with Chinese curios, by a lady dressed in Chinese costume, who in an interesting way told of that strange land and its customs and of the mission work done there. Rice with cream and sugar was served here.

The India table next claimed our attention, where a young lady dressed as a Hindoo girl assisted the lady in charge dispense India relish on a wafer.

After the curios had been explained and the need for mission work fully set forth, last of all, the guests visited Egypt and Syria at a table where many interesting things from these countries were shown. A gentleman dressed as an Arab she assisted the lady in charge and coffee and dates were served here.

A free will offering for missions was taken and all voted it a most interesting and enjoyable occasion. M. N. V.

Helps for December Meeting.

The set of 24 Mission Study Pictures of India can be obtained by sending 25c to Rev. C. R. Watson, 921 Witherspoon Building, Philadelphia. This includes an explanation of each picture and a map of the heart of Punjab, located in north west India, showing the mission station of our church and the part of India assigned to us.

Another set of India pictures is the United Study Pictures, prepared for the study of Lux Christi. These are scenes of general interest. This set of 24 pictures can be obtained from Miss Elizabeth Caughey, Otto, Pa. Price 20 cents.

Our Foreign Secretary, Rev. C. R. Watson, has prepared a foreign mission program, (India) for Sabbath-schools and missionary meetings, entitled, "A Study of Diamonds." This exercise touches the different parts of the work in a remarkably clear manner. The entire program is not long, but any topic can

used alone if desired. Price 5 cents.

It is very important that the wall map of India, prepared by our Foreign Board, be used at this meeting. In no other way can the location of our mission stations and the field assigned to the United Presbyterian church be so well impressed on our minds. Price of maps of India and Egypt, \$1.25.

CATALOGUE.

The new list of literature has many leaflets on India.

"In the Schools of the Punjab;" "In the Hospital of the Punjab;" "The People of India, their Dress, Customs and Manners," and "Is our Mission Keeping Pace with Civilization in India," are full of information, as is also "Questions and answers" on India. Price of each, 3 cents.

"A Day's Itinerating" and "Gissia, the Ayah," are interesting true stories told by our own missionaries.

The other leaflets, "The Little Men and Women of India," and "Women's Rights in India," tell of the unhappy conditions under which the people live.

"Little Girl Life in India," is a little girl telling her own story. There are directions for the costume. It will be very expressive. Price of each 1 cent.

The catalogues of literature are free, except postage; also the leaflet, "How our Leaflets will Help You." Send to Miss Elizabeth Caughey, Otto, Pa.

A Week Among the Clouds.

MY DEAR FRIENDS:—A friend once said writing to me, "If I could just get away to the mountains like you do." She did not mean to say, "You have an easier life than I do." "Mountains," they would be called at home, but "hills," as we call them here, has a restful sound and she was tired, for it was hot and sticky. Perhaps she never heard one of our missionaries say, "If I did *not* have to go to the hills. It is so hard to drop everything and there is so much yet to do." It gets hot at home, sometimes very hot, but July and August, and even count-

ing June, is not so long as March, April, May, June, July and August. The hot months in India stretch out to what sometimes seems an endless length of days. But at last it is over and September means the hills to those who have stayed down all summer, and the beginning of work again to those who have taken their vacation earlier. This year there was some delay in coming to the hills, because after school closed on Aug. 27th, there were necessary repairs to be looked after and a thorough cleaning up in the way of white-washing, etc.

So on September 22d I bid farewell to Sialkot, congratulating myself that I would enjoy the October air on the hills. That sounded inviting, for ever since school had closed I had a severe pain in my head during the middle of the day. Dr. White said, "It is because of the relaxation after the year's work and you will have it until you go to the hills." By doing all the work I could during the early hours of the day and resting when the headache began, I was almost rid of it by the time I was ready to leave. But the strength does not come back during September on the plains; one likes to go where one's hands and feet get cold and the air sets one's blood tingling, to get to feel strong enough for the next year's work. Even on Dharmkot, 8000 feet high, the missionary wonders if the air would not be colder and fresher a little higher up, and often excursions are planned to the higher hills.

Rev. and Mrs. Newton, of the Presbyterian mission, very kindly invited some of us to spend a week with them camping on Triun hill. I was the latest comer and the rest of the Miss Sahibas were planning to get back to their work; so our party consists of but three. Dharmkot gets the credit of being the wettest hill station in all India and our experience for the past week would verify the generally expressed opinion.

We thought the rains were over, and the day we came up here four of the Sahibs started on a hunting expedition hop-

ing to go over a pass 14,000 feet high into the Chamba native state. But, alas, for human calculation! It rained and hailed and the mountaineers, who were to act as their guides as well as carry their bedding and provisions, refused to go up, as they deemed it useless and unsafe until the storms were over. So they did not even reach the top of the pass and returned after three days leaving most of the birds, to say nothing of the wild goats, bears and leopards, still alive.

I was reading "Through the Pass" in the Christian Union Herald, of September 6th, the other day, that a stage-coach took its passengers through that pass; but no stage-coach will ever go over the pass which towers above me as I write. Those who wish to reach the top must climb on foot and with the help of a good stout staff. So it is with success. One may attain to something in a "stage coach," but if the top is to be reached one must *climb*, and that not alone. "Thy rod and thy staff they comfort me," not only in the 'dark vale,' but up the rugged steep of life. Yet when one is once at the top, it pays; for there you see the snow covered Himalayas towering up in the sky 28,000 feet above the sea level at this point, with Mt. Everest higher still, but not visible in this part of India. You can not see the everlasting snows from Dharmasala because it is hidden by the nearer lower range. Much is concealed from us here which shall afterwards,

when the rough climbing is all over, be revealed. "Thine eyes shall see the beauty in his beauty; they shall behold a stretching land."

We have been here for six days, and the first very little hail fell with the rain. Day by day it grew worse until Saturday three inches of hail fell, and at the foot of my tent it was a foot deep. But when the storm was over how fine it was outside, for the hail seemed much like snow after it has fallen. It had melted some, and was then frozen over, and was almost as good as being at home after a big snow storm. We even made a few snow balls, which brought back a memory of home. We predicted a foot of hail yesterday, but only an inch and a half fell.

The rain today did not come until 10 o'clock, so nearly all the hail has melted, and the green grass looks fresher than ever. We have beautiful clear mornings when the heated vapor ascending from the valley condenses as it gets high. We are in the midst of the clouds awhile, and then it begins to pour.

We go down from here tomorrow, and am at all sorry that we have come, for we not had snow, or what is about the same, and do we not feel fresher, and not our strength renewed like the eagles which soar above us sometimes?

Yours sincerely,

JOSEPHINE MARTIN

Camp Triun, Oct. 6, 1903.

FROM Month To Month.

NOTICE.

In a recent article which appeared in the Magazine we feel that an injustice has been done the Junior societies that continue to hold monthly meetings. By request we quote a few figures from the annual reports of these societies, showing what has been accomplished by such

meetings.

Society No. 1 has 279 members and gave \$383 to missions; No. 2 has 172 members and gave \$343 to missions; No. 3 has 194 members and gave \$254 to missions; No. 4, 490 members and gave \$200 to missions; No. 5, 585 members and gave \$135 to missions.

others might be given, but this is sufficient to show the average per member in one of these societies to be over \$2.00 per year. We do not think it is the frequency with which the meetings are held that tells on the "gifts to missions," but the spirit and interest manifested in the meetings and the efforts of a prayerful, consecrated leader.

MRS. N. WYLIE STEVENSON, Jun. Sec'y

Important Notice.

All orders for Thank-offering supplies should be sent to the Thank-offering secretary, Mrs. Mary Clokey Porter, 920 Penn. Ave., Pittsburgh, Pa., and *not* to her home address, 15 Marshall Ave., Allegheny, Pa. Supplies are kept at the former address and when orders are sent to the latter there is necessarily expense and delay in filling the orders. A "List of Supplies" with "Order Blank" is sent annually to the president of every Woman's Missionary Society and societies in order should consult the "List" and prepay the cost of leaflets, responsive services and expense of shipping boxes and envelopes.

Board of Directors.

The regular meeting of the Board was held Oct. 6th in the usual place and was opened with devotional exercises conducted by the President, Miss Brown leading prayer. The Treasurer reported receipts, disbursements and balances for months of June, July, August September as follows: Receipts for June, \$1,328.43; disbursed, \$5,996.43. July, \$5,565.67; disbursed, \$3,382.27. August, \$2,150.80; disbursed, \$7964.65. September, \$5,609.37; disbursed, \$5,133.66. Treasurer received from society of 7th Ave., New York, \$20.00 as the Board may direct. It was decided that \$20 be given to the Parsonage department and \$15 each to the Freedmen's and Indian.

The monthly report of chairman of finance committee showed a balance in bank of \$1,000.00.

Some secretary gave reports from Miss Hart, of Tacoma; Miss Huston, Toledo; Miss McMunn, Cincinnati, O.; Mrs. Brown, Portland, who tells of two more societies connecting with the church and of those who come many miles to attend service. The average attendance has increased 19. Letters from Rev. Kirkpatrick, Montgomery, Mrs. Giffin and Mrs. Yourd.

Freedmen's secretary reported the enlargement of the dormitory at Miller's Ferry. This will be made 16 by 48, two stories with kitchen and dining room on the first floor.

Reports from Riceville clothing department, Henderson sewing department, Camden sewing department. The Mary Carson Memorial at Camden is nearly completed, and the money for the furnishings was ordered sent on at once.

The Board also decided to grant \$140 to complete the boys' dormitory at Camden.

Reports from Bluestone sewing department; Chase City sewing department; Girls' Industrial Home, Chase City; Cooking department, Chase City; Norfolk Sewing and Cooking department; Miller's Ferry sewing department; Riceville sewing department; Miller's Ferry cooking department.

Knoxville Bible reader, Miss McCahon, made 200 visits and attended 31 meetings of societies during the month.

Foreign secretary reported, after much delay, the fence for the Martha McKown hospital grounds at Tanta had gone forward. The following concerted action of the Board of Foreign Missions and Board of Directors of the W. G. M. S. was read, and the secretary was instructed to have it printed in the Magazine.

WARNING.—It is with great reluctance that we feel compelled to call the attention of congregations and missionary societies to the fact that Miss Grace Chalmers Brown is no longer connected with the Foreign Mission work of the United Presbyterian church and is not authorized in any way to represent the cause or to collect money.

Secretary reported several more appointments under consideration. The age of the applicant being of importance, it was on motion decided that we accept candidates from 22 to 28; about the age of 25 preferred. If satisfactory arrangements can be made a party of missionaries will go out in December.

The Board was delighted to learn that the overdrawn account of the Parsonage department was paid up. Several grants have yet to be met before the long list of applications on file can be considered.

Junior secretary gave a short report. Many societies are holding rallies and speakers are in demand. As the members of the Board receive no compensation for any service rendered the church, it is but just that traveling expenses be paid by the societies obtaining the speakers.

MRS. SAMUEL YOURD.

Foreign Missions—Monthly Message.

Why They Went.

A pathetic and instructive story comes from mission life and work in Persia. A missionary and his family, after a little rest in the faraway American home, were returning to their place of labor on the high plains of Iran. They had toiled long and wearily through a mountain pass and at last a panoramic view of the place burst upon them. It was dusty and cheerless. Far away, on a distant hillside, lay blistering in the sun the city which was to be the scene of their future labors, as it had been the scene of their past. As they gazed upon it, one of the dear little ones of the family looked up into its mother's face and pathetically said, "Mamma, it is not as nice as America." With the heart of a true missionary she calmed her own emotion and, looking lovingly into his face, said, "No, dear, that is why we have come!"

It is this thought that abides as the inspiration for the life work of those who bear the Gospel to heathen lands. Going, as they do, with a message that lifts up and lights up, as they look upon the cheerless and lost life that the people live to whom they have come and think how little like the blessedness of Christian America it is, the response of the missionary heart is always in the words of this mother, "That is why we have come." The message they bear to a benighted and lost people is at once the reason and inspiration of their coming.

Now, with this thought in mind, let us read this long list of those who have turned away from favored America into some of the dark places of this world—this is why they went.

September 5th, Rev. Bruce J. Giffen going to his childhood's home, the Valley of the Nile.

September 12th, Rev. David R. Gordon, leaving in the loved America his wife and children and returning for the time alone to the plains of India.

September 15th, our secretary, the Rev. Chas. R. Watson and his wife on their long wearisome journey to India, to Egypt and to the heart of Africa, to bear tidings to our lonely workers there and to bring to us and to his life work a better apprehension of the power of God's grace in the heathen world and a better apprehension of the great work that we have in hand.

September 19th, Misses Edith M. Fulton, Nannie J. Spencer and Sallie E. Dickey, returning for their second period of service in the work in India.

October 3d, Miss Margaret A. Smith, returning again to take up her life work in Egypt after so many years of service; Miss Minnehaha Finney to begin her second term of service in Egypt and Miss Jennie L. Gibson to begin her work there, and Rev. H. C. and Mrs. Chambers, with Misses Laura Cleland and Flora J. Jameson, to enter the work in our India Mission.

And still again, October 10th, Miss Ella O. Kyle, to take up again her work in the Girls' School at Cairo, and Mr. A. L. Godfrey and Miss Marshall to be engaged respectively as teacher at Zagazig and as nurse at Asyut; and last of all, this day, Miss Anna M. McConnaghy, who had been cut off from the party by the great storm that swept over the eastern coast, set out alone to Naples on her way to Alexandria for her life work in Egypt.

Look around you and count your mercies and think of what Christian America is, and then picture, if you

can, the darkness and degradation, the misery and repulsiveness, of life in Egypt and in India, and know that *this is why they went.*

It will bring good cheer to the church to know that the presentation of the Forward Movement, authorized by the General Assembly, is being most favorably and earnestly received by the Synods, and that there is a good prospect of meeting, in some fair measure, the year's quota of the new missionaries asked by our foreign missions; and it should be especially noted that by far the largest number of these new missionaries for the Forward Movement, and the largest portion of the funds to support them, comes from our Women's Missionary work.

M. G. KYLE,

President Board of Foreign Missions.

Philadelphia, Oct. 19

Mrs. Anna Gunnion.

A tribute of love to the memory of Mrs. Anna Gunnion, a faithful member of the W. M. S. of Caledonia, Ind., who was called to her heavenly home Feb. 13, 1903.

In her death we have lost a devoted and faithful member and trust that her life may influence others to live nearer to Christ.

MARY TAIT,

ESTELLA MANFORD.

Miss Maria Frances.

The W. M. S. of Caledonia, Ind., desire to place on record its tribute of love to the memory of one of its members, Miss Maria Frances, who was suddenly called from earth to heaven, July 14, 1903. She was a faithful member always in her place at meetings when health permitted.

May we all be so prepared for we know not the day nor hour.

MARY TAIT,

ESTELLA MANFORD.

Mrs. Laura Verberg.

The following was adopted by the Women's Missionary Society of Colorado Springs United Presbyterian church.

WHEREAS, It has pleased our heavenly Father to remove by death, September 5th, 1903, one of our faithful earnest workers, Mrs. Laura Verberg, in appreciation of her beautiful Christian character and her devotion to the interests of the society and church, offer this slight testimonial of affection and sorrow.

Resolved, In the death of our sister, we as a missionary society deeply realize our loss, but we know it is her gain and that though she sleepeth yet she will rise again and be satisfied when she appears again in His likeness. For us who are left let us wait and listen to the voice that is still; let not the will of our God intends for us be unheeded; may we realize more and more the great responsibility as workers in our society; may our lives be such that when our kind heavenly Father reaches down His arm for us, like her in her failing breath, can say, "My work is in order."

We desire to testify our sincere sympathy to the sorrowing husband and children.

Mrs. Catherine McLeod.

The Society of the First United Presbyterian Church of Cambridge, Mass., wishes to offer a tribute of love to the memory of Mrs. Catherine McLeod.

Our sister passed away August 11th, and was the first member of our society to enter into life immortal. Although not often with us in body, being hindered by ill health, yet she was always present in spirit. She lived a consistent Christian life until the time of her departure, when she went forth in the hope of the better resurrection and the perfect peace of God.

Our prayer now is that the spirit of all comfort may be very near to the bereaved family.

FRANCES E. FOSTER, }
MARGARET GAW, } COM.
NAN A. HADLEY, }

Miss Lyda Adair.

The Women's Missionary Society of the United Presbyterian Church of San Diego, Cal., offer this tribute of love to the memory of Miss Lyda Adair, whom God called home July 4th, 1903.

Hers was a quiet, unselfish, sweet-spirited life, which recommended the religion of Christ to all who knew her. Faithful unto death she hath received the crown of life. May God comfort the hearts of those who mourn.

MRS. GEO. STEWART, }
MISS NELLIE HILL, } COM.
MISS F. E. STERRETT, }

Mrs. Mary L. McKee.

The Women's Missionary Society of the Second United Presbyterian Church of Wheeling, W. Va., wish to offer a tribute of love to the memory of Mrs. Mary L. McKee, who died on May 19th, 1903, aged 73 years.

She was a charter member and in her death we leave a valued friend and one who was interested in every department of our church work. When a few months ago, we met with her in her home, as she was always able to meet with us, she received us with hearty welcome. Quiet in her manner, Mrs. McKee has lived a life of consecration to her God. We would record our high appreciation of her Christian life and her deep interest in all that pertained to God's house. "Though dead, she speaketh."

We would extend our heartfelt sympathy to the sons and daughters and commend them to the love of God for He careth for them.

MRS. WM. HARE, }
MRS. T. M. GARVIN. } COM.

Miss E. P. Scott.

A tribute of love from the W. M. S. of McDonald, Pa., to the memory of Miss E. P. Scott, who was called home Sept. 16, 1903.

To our society she was a faithful and devoted member and zealous in every good cause. Her life was one of sacrifice, kindness and generosity. When affliction came she was patient and submissive.

While we as a society and personal friends bow in humble submission to the will of our heavenly Father, we mourn the loss we sustain and will ever cherish her memory as a true Christian and humbly say,

"Thy will be done."

To her mother and family we would extend our sympathy and commend them to the care of him who said, "As one whom his mother comforteth so will I comfort you."

MRS. ELLA M. HUNTER, }
MRS. MARGARET J. BRICELAND, } COM.
MRS. ANNIE E. RODGERS, }

Mrs. Lizzie Clements.

A tribute of love to the memory of Mrs. Lizzie Clements by the Ladies' Missionary Society of the Parnassus United Presbyterian Church.

It has pleased our heavenly Father to remove by death our sister June 21st, 1903. We bear testimony to her consistent and faithful Christian life. Her presence and companionship in our Master's work were very helpful and she will be greatly missed by us, yet we are supported in our sorrow by the full persuasion that she is now in the possession of the faithful Christian's reward and that our loss has been her unspeakable gain.

We bow in submission to the will of Him who doeth all things well and recognize His wisdom, goodness and majesty in the government of all things for the good of His people and the glory of His name.

We extend to her bereaved son and daughters our heartfelt sympathy in their great sorrow and commend them to the help of Him who said, "My grace is sufficient for you."

Resolved, that this expression of our love be placed upon our records and that a copy be sent to her sorrowing family. By order of the society.

MRS. J. M. ATCHISON, }
MRS. SADIE PARKS, } COM.
MRS. J. S. WALLACE, }

Mrs. Betsey Croy.

The Women's Aid Society of the First United Presbyterian Church, Buffalo, N. Y., desire to tender this tribute to the memory of Mrs. Betsey Croy, who departed this life July 1, '03.

She was 73 years of age and had been a sufferer for some time and when the messenger came to call her home he was a welcome visitor. She retained all her faculties until the end of her long life and passed away rejoicing in a clear and inspiring faith in the Saviour whom she loved and honored.

Mrs. Croy was a lover of God's house, and the Psalmist expressed the thought of her heart when he penned these words, "A day in thy courts is better than a thousand." She took great delight in God's word. Truly it was sweeter to her taste "than honey or the honeycomb." She leaves a deep and abiding influence for good upon her home, her church, our society and the neighborhood in which she lived. Her cheering smile and hearty handshake shall never be forgotten.

We shall miss her wise counsel and prayers, but rejoice in the hope of assurance that as a "shock of corn fully ripe she has been gathered in the garner of Heaven." Having been planted in the house of the Lord, she flourished in the courts of our God and brought forth the fruits of faith, love, cheerfulness and usefulness even in old age. "Henceforth there is laid up for her a crown of righteousness."

MRS. HENRY WALKER, }
MISS MARGARET BONAR, } COM.
MRS. ADAM CORMACK, }

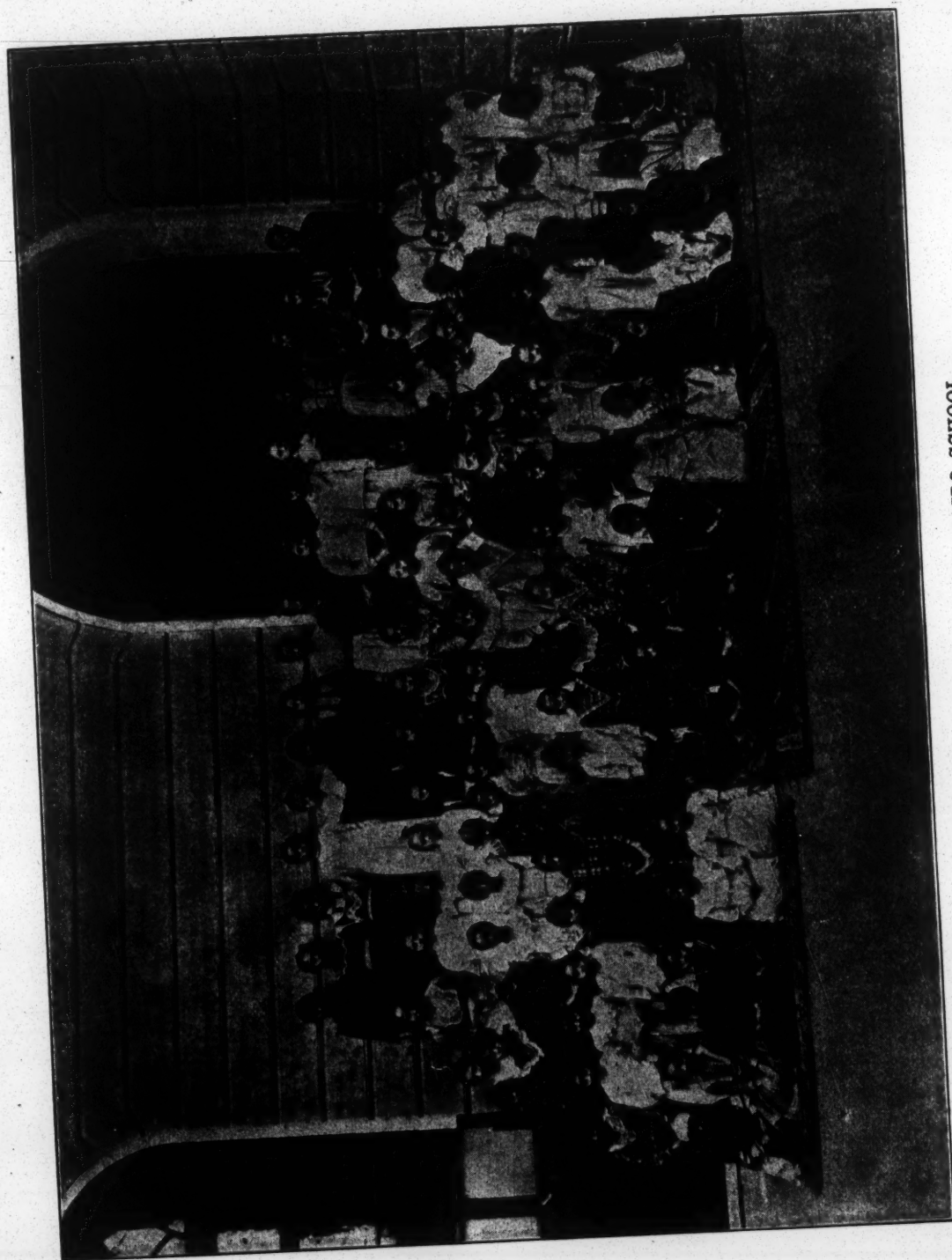
Treasurer's Report for the Month of September, 1903.

All items regarding this Report should be sent to Miss E. D. Brown, 3501 Fifth Avenue, Pittsburgh, Pa. It is desired that all money should be in form of even dollars, except in Parsonage loans.

PRESBYTERIALS.	Foreign Schools.	Medical and Foreign Missions.	Foreign Salaries.	Home Missions.	Indian Missions.	Freedmen's Missions.	Parsonages.	Ministerial Relief.	Interest on Parsonage Loans.	Home for Missionaries' Children.	WOMEN'S ASSOCIATION WORK.			TOTAL.
											Orphans Home.	Memorial Hospital.	Home for Aged People.	
Albany	6 00	25 00	90 00	10 00	25 00	25 00				26 00				
Allegheny	25 00	5 00	5 00						55 00					
Argyle														
Arkansas Valley														
Beaver Valley			5 00											
Boston						18 00								
Cedar Rapids														
Chicago	18 88	100 00		5 00	5 00	12 00	8 28		33 30					
Cleveland	90 00	18 00		10 00		9 00	25 00	3						
College Springs	35 00	4 00	100 00	4 00		15 00	5 00	5						
Detroit		4 00		4 00										
Illinois Central		5 00		19 00			10 00	167 00						
Kansas City			53 75											
Kaskimnetas														
Lake		10 00				93 69	5 00	277 50		3 00				
Monmouth		10 00	127 00	20 00	25 46									
Monongahela		55 00	295 00	205 00	25 00	160 00				5 00				15 00
Omaha			5 50											
Oregon	7 00			9 00	4 00	7 00			53 00					
Philadelphia						20 00								
Princeton		2 00	25 00	13 00		1 00								
Sidney		25 00		9 00		16 00								
Stenbenville	19 00	10 00	90 00			20 00	19 00							
Westmoreland	35 00	25 00	127 00	21 00	4 00	33 00	38 00							
Xenia	5 00	71 00	214 00	20 0	0 00				17 178 20					
Mr. and Mrs. George Paden			50 00											
Mr. and Mrs. H. H. Cochran			275 00											
Balance of Sale of California Ranch from Estate of Dr. A. Young		3 01												
	240 88	372 01	*1457 25	364 00	108 46	429 69	110 28	25902 80	34 00	5 00	5 00	15 00		4066 87

*Salary of Native Workers included.
Omit sending cents except in Parsonage loans.

MISS E. S. SLOAN, TREASURER.
MISS E. D. BROWN, ASSISTANT TREAS.



A GROUP OF GIRLS IN THE CAIRO SCHOOL.